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Historical sketch of Rising
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Indiana

STORICAL DISCOURSE

BY

EV. B. F. MORRIS.

INDIANA COLLECTION

HISTORICAL SKETCH

OF

RISING SUN, INDIANA,

AND THE

PRESBYTERIAN CHURCH.

A Fortieth Anniversary Discourse

DELIVERED SEPT. 15, 1856,

By

REV. B. F. MORRIS.

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CORRESPONDENCE.

Rising Sun, Ind., Oct. 1856.

Rev. B. F. Morris—*Dear Sir*:—The undersigned, a Committee appointed by a meeting of the citizens of Rising Sun and others, respectfully request a copy of your interesting Historical Discourse, delivered the 15th of September 1856, on the Fortieth Anniversary of the Presbyterian Church in this city, for publication.

Yours Respectfully,

ISRAEL EVANS,
A. C. PEPPER,
D. G. RABB.

Messrs. Evans, Pepper and Rabb—*Gentlemen*:—The Discourse is at your disposal. It was prepared to preserve the Pioneer Annals of Rising Sun, and the Presbyterian Church in a permanent form for the use of a future historian, and the profit and pleasure of the citizens and vicinity and their descendants. Hoping its publication will subserve the public good and promote the cause of Christianity, I yield to your request and commit it to the press. Yours very truly,

B. F. MORRIS.

Rising Sun, October 20th, 1858.

EXPLANATORY NOTE.

Circumstances, needless to narrate, have postponed the publication of this Discourse till the present time. It is now published with slight alterations, as when first pronounced, and prepared for the press.

October 20th, 1858.

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DISCOURSE.

These forty years the Lord thy God hath been with thee: thou hast lacked nothing. Deut. ii., 7.

Thou shalt remember all the way which the Lord thy God led thee these forty years. Deut. viii., 2.

THE VALUE AND USES OF HISTORICAL ANNALS.

1. Historic Annals are the way-marks of human progress. The unfolding events which men and communities evolve need an imperishable record. This record is the embalming process that preserves the precious treasures of the past from oblivion, and transmits them, in their original freshness and form, to future ages. Every age has its special materials, out of which is formed the completed history and moral structure of human society. Not only is the philosophic progress of society developed and determined by the memorials of the past, but men and their acts, in every form of social organization, are perpetuated and made transparent. Events are the moral types of men, the symbols of their lives and characters, through which are seen and felt the fresh and flowing streams of human influence, and in which are reflected the ruling sentiments of society. Treasures, thus symbolical of the activities and developments of the race, are not only worthy of perpetual preservation, but are essential to complete the historic progress and lessons of the world. If buried in the waste of ages, there are no indices to read the past, no landmarks to trace the track of time, and know the forming influences of human destiny. Every chapter, therefore, snatched from oblivion, and inserted in the great volume of history, is an addition to the aggregate historical treasures of the world.

2. They are "sunny memories" of scenes, fragrant with delightful and profitable remembrances to our personal experience.

Our elevated personal enjoyments flow, mainly, from two sources; one from the duties, activities and scenes of the present; the other from the fresh and vivid remembrance of the past. The past is a field through which all, in retrospection, love to roam, gathering in their own hearts,

and reproducing in their own recollections, the scenes and stirring events in which they participated, and which, in remembrance, yield a rich harvest of personal enjoyment.

As the sun, retiring beyond the western hills, sometimes bathes every object he leaves behind with a fresher beauty, and a more attractive interest, so age will reproduce upon the tablet of the memory glowing views of past scenes, affording richer enjoyment than when men mingled with interest and activity, in them. This is a law of social and moral compensation that more than repays for the flight of time, and the decay of the physical powers. In the evening of life, when neglected by the busy generation that moves around them, a review and a remembrance of the past affords the most exquisite enjoyment. In this personal experience there is a duplicate of life, a two-fold existence, the last even better and sweeter than the first—the best of the wine of life reserved for the last of the feast, for the aged.

3. Past records and remembrances also have their genial and beneficent influences for the rising generation.

The solid texture in the life and character of each generation is woven mainly from the materials created and fashioned by the one preceding. The type of life, the ruling sentiments of the soul, and whatever goes into the composite form of character, come mainly from influences that flow from the generations that have gone before. There is ubiquity and formative power in the unconscious influences that elevate character, and direct the destinies of every generation. These influences originate and derive their mastering power from written annals, or the remembered experience of those who, in manhood and in the evening of life, give to the new generation a true narrative of the past. Influences thus imparted never lose their power. It is a tuition by which all the grand and solemn interests of existence are educated and directed; and hence, there is an impressive solemnity connected with historical annals and past remembrances that impress them with a value worthy of preservation and appreciation.

4. They have a significant and important relation and use to the future.

Preparation for right action and a true course in life is one of the most commanding obligations of human existence. We must live right *now*, so that we may act right in the future. This consummation is greatly aided by the moral teachings of the past. The dividing line between right and wrong; the true principles and pathway of success; dangers to be avoided; wisdom and prudential sagacity, all that forewarns and forearms and qualifies for right action, may be derived from the facts and lessons of the past, communicated by oral experience, or through historic annals. "It is the capacity of looking back on past experiences, which gives us the power of foreseeing the future, and thus of looking both before and behind, for sources of enjoyment," and for a true direction in the moral course of life. This fact, in God's system of moral

education, gives meaning and authority to the Divine injunction, "REMEMBER THE DAYS OF OLD; CONSIDER THE YEARS OF MANY GENERATIONS; ASK THY FATHER AND HE WILL SHEW THEE; THE ELDERS AND THEY SHALL TELL THEE."—Deut. 32: 7. "TELL YE YOUR CHILDREN OF IT, AND LET YOUR CHILDREN TELL THEIR CHILDREN, AND THEIR CHILDREN ANOTHER GENERATION."—Joel 1: 3. In this light historic annals assume an importance equal to the value of the moral interests of men and society, as effected by the moral education of the rising generation.

5. They embalm the acts and memories of the dead.

The great forest of humanity, like a forest of oaks, falling before the march of civilization, is, one by one, leveled by the axe of time. The oak of human life, stately and strong though it be, has no perpetual charter. A century, at most, it must fall, and pass away. Shall it have no record in human remembrance, or on the historic page? Shall those who have been joint laborers in the great work of human progress and achievements, after having nobly finished their work, the fruits of which their children enjoy, die and be forgotten? They were the first workmen in the fields of human labor, and the first builders on the structure of human society. These cultivated farms; monuments of industrial art; improvements in social life; Christian schools and churches; all the triumphs in our Christian civilization had their inauguration and first unfoldings from those who have passed, or are passing away. Wearing out in the work, they left its completion to the generations that should succeed them. Shall their children let their names and memories perish? Every generous impulse and affection of our nature answers, No! Our cherished remembrances shall ever cling to the services and memories of the men and women who were the pioneers in opening these forests, and in planting the foundations on which to rest the superstructure of all the institutions of a Christian civilization. Enshrined in the casket of our memory and love, they shall have a perpetual record.

This is one of the noble uses of historic annals. They revive and preserve the memories of the dead: who they were; what they did; when they passed away; and what influences they left behind. Hence the fact that both sacred and profane history embalm the services of those who consecrated themselves to the work of human progress and improvement, and every age augments the volume of moral influence that is active and transforming on all the issues of personal existence and the interests of humanity. "Being dead they speak."

6. Historic annals are the means to measure social progress, as contrasted with after eras in the history of social civilization.

Society, as it circles outward from a common center, has a tendency to degenerate from its original and higher type, into one of a lower standard and tone.

It is a historical fact, that every receding circle of emigration has

diminished forces for the work of building and completing a perfect state of society. There is not, it is true, an entire absence of Christian and social agencies to begin the work of social construction. God, in His Providential arrangement, bears upon every wave of emigration, some good seed to be cast into the opening soil of new settlements, transforming and raising it to a higher level of social civilization. These elements of transformation are sufficient to begin the work of social construction, and are powerful enough to counteract and control the antagonisms that tend to social degeneracy and disruption. They are active in their conflict with evils, and attractive in social sympathy and power. Plant these Christian and social elements of regeneration, in any new and forming society, and they are the nucleus around which will crystallize the forces necessary to carry society forward toward comparative perfection.

In this work there is, too, a genial flexibility in the materials to be worked into the social structure. Pioneers, though not educated in the highest culture of refinement and virtue, have a genial and facile nature, a primitive and noble simplicity, that make them easily susceptible to the power of social and Christian transformation. Pressed by common dependencies and dangers together; possessing habits and feelings not made rigid by artificial formalities; and indulging in all the frankness and reciprocities of social fellowship, they are flexible to the forces of Christian improvement and elevation, and thus give assurances that the rising fabric of human society will be a structure, solid in strength and ornate in beauty. This encouraging fact belongs to the history of emigration, and has its special verification in the rapid and enlarging circles of emigration in our own country.

The panoramic scenes that move over the face of society, from its beginning to its more completed state, present, by contrast, the varied pictures in the progress of society. They are the tableaux that personate men, habits, manners, opinions, the social and moral agencies that belong to the forming eras of society, and give data to determine the contrasted improvements of society.

4. Another special and important use of historic annals and personal remembrances is the exhibition of the nature, progress, and triumphs of Christian truth.

The structure of all human society must, if its foundation be solid and its superstructure symmetrical and safe, rest on Christian truth. This fact is demonstrated in the philosophy and necessity of society. There is no other agency of sufficient power to expand, vitalize, harmonize and direct the forces that underlie and build the great fabric of society, but Christian truth. Facts are abundant, luminous and convincing in demonstration of this proposition.

It is the creative power of all other means of civilization. In the firs eras of society, it is a fact which all history confirms, that Christian m an

can only create, multiply and sanctify the means of expansion and improvement. Its light opens the morning of civilization, and diffuses its genial influences through all the formations and eras of society. Education, social refinement, moral training, objects of taste, implements of industrial art, the creations of science applied to human labor and comfort, physical achievements, material progress, civil law, political institutions, and benevolent organizations spring into existence and vigorous action by the presence and genius of Christian truth. Such is the necessity of this agency to the formation of true society, that no successful effort has ever been made in Christendom, to organize and develope the elements of society without its co-operation.

Nor are these the best triumphs of Christian truth. It is, also, the basis on which stands, as on the Rock of Ages, the system of doctrinal Christianity. Hence any historical expansion, or any spiritual progress and results of Christian truth, are the data to determine the nature and the practical workings of all the cardinal doctrines of a true Christianity, which in its spiritual power and progress works for the regeneration of humanity. Society and men, as they emerge from spiritual death into spiritual life, are the demonstrations of the nature and results of a true system of doctrinal Christianity. This, doubtless, was one reason why God enjoined a remembrance of the days of old, and recalled the recollections of His chosen people so often and so earnestly to a review of His past dealings with them. "Walk about Zion and go round about her: tell the towers thereof; Mark ye well her bulwarks; Consider her palaces, *that ye may tell it to the generation following.*"—Psalm 48: 12, 13.

8. This suggests another great and valuable use of historic annals and personal remembrances, which is to demonstrate the active presence of God in human history and society.

"Historic truth," says Bancroft, "may be established as a science; and the principles that govern human affairs, extending like a path of light from century to century, become the highest demonstration of the superintending providence of God. Universal history does but seek to restate 'the sum of all God's works of Providence.'"

A devout and thoughtful mind will recognize and adore God, as he gives revelations of himself in human history, and in every onward movement of the race. The laws that originate and direct the successive tides of emigration; the selected localities that receive the first imprints of civilization; the classes of men who are borne on the advancing waves of a pioneer emigration; the introduction of Christian elements that secure a social and a moral crystallization; the practical means that mold the first plastic forms of society, *all* are to be acknowledged as under the creating and directing Providence of God. Not a stone in the foundation, not a timber in the rising superstructure, not a pillar that supports or ornaments the edifice of human society, but what God has superintended its preparation, and fitted it for its place. If an infidel historian,

acknowledged as he did, the intervention and presence of God, looming grandly out from the material ruins of the Roman Empire; we ought to see, and feel, that God is in all the forward and forming movements of human society. And this is the sublime use of human history. As the Book of nature declares the presence and the glory of God, so the historic annals of the human race declare and demonstrate that God is in human history.

The Patriarchs, Historians and Poets of ancient Israel, give a living perpetuity to this great fact, and thus realize the words of inspiration, "*One generation shall praise thy works to another, and shall declare thy mighty acts.*" And this is the reason of the injunction of the motto of this Historical Discourse, "*These forty years the Lord thy God hath been with thee: thou hast lacked nothing. Thou shalt remember all the way which the Lord thy God led thee these forty years.*"

THIS CHRISTIAN JUBILEE,

Then, is a work hallowed by every feeling of past remembrances, by every motive of gratitude, every impulse of patriotism and piety, and is invested with the Divine sanction and example. This day is commemorative of the historic progress and events of the past, in which you and your children, and your children's children, have a personal and lasting interest.

This day completes forty years of existence to the Presbyterian Church of Rising Sun, and is, therefore, invested with all the sacred solemnities of religion, and is worthy to be celebrated and canonized as a Christian Jubilee. Forty is a sacred and symbolical number, and is historical and commemorative in its associations. Forty years was the Temple in building; forty years David reigned in Jerusalem; forty years God led the Israelites in the wilderness; the time that Solomon reigned in Jerusalem, over all Israel, was forty years; forty years the land had rest; Moses was forty years old when he fled from the court of Pharoah; forty years after the Lord on Mount Horeb commissioned him to return to Egypt; these forty years hath the Lord thy God been with thee: thou hast lacked nothing; thou shalt remember all the way which the Lord thy God led thee these forty years. There is, therefore, a peculiar appropriateness in this church, commemorating its *Fortieth Anniversary.*

Forty years! What a panoramic picture they present! What events and changes cluster and brighten in the pathway of such a period! How great the transition that comes up for review and remembrance! How full of interest to the noble band of pioneers, who yet linger among us, and whom we greet this day with a cordial welcome! How instructive to the generation that has risen by their side! Their history will record God's goodness, and men's achievements, and thus lead you gratefully to remember God in all the way in which he has led you these forty years, and to reproduce, on the historic canvas, scenes and acts of men who, on

these green and sunny banks of the Ohio, first inaugurated the era of progressive civilization and improvement.

The Pioneer History,

And settlements of this beautiful region, date back to the year 1798, two years prior to the present century. It was then in the uncultivated and romantic beauty of nature. The genius of art, nor the forces of civilization, had not yet touched the soil, nor waved their transforming enchantments over the scene. Indian history and romance, their carnivals and songs of victory, their deeds of martial heroism, their light canoes that once swept gaily over the tranquil bosom of "La Belle Reviere," their hunting expeditions through these wild and native woodlands, their domestic tales of love rehearsed around the altars of their rude wigwams,—all belong to the unwritten past.

A Christian Jubilee can but pay a tribute to the memory and ashes of a noble race that receded at the approach of civilization, and perpetuate, if not their names and heroic deeds, their existence, at least, to coming generations.

The era of civilization opens every where with the presence of a few adventurous Pioneers, who, as sovereigns of the soil, erect their log-cabins, fell the forests, and open the earth to the light of the sun, and fit it for agricultural tillage and production. This is introductory to the presence of the compass and chain of the legal Surveyor. He is, indeed, the Herald of legal and social order; the mediator and peacemaker of families and neighborhoods. The compass and chain are the types of an advancing civilization, and in their practical uses have done much for the restoration and preservation of order. Thanks to the genius of him who invented this symbol of civilization!

In the spring of 1799, Benjamin Chambers, a government officer, planted the surveyor's compass, and carried the measuring chain over the land on which stands the present city of Rising Sun. He was a native of Chambersburgh, Pennsylvania. His father was a prominent patriot and officer in the Revolutionary war, and the family was distinguished for intelligence, social position, and Christian virtues.

Little incidents change the destinies of families and communities. It was so in the history of Benjamin Chambers. In June, 1796, an enterprising and intelligent young man tarried in the town of Chambersburgh. He had been on a tour of exploration in the far West, and had visited Fort Washington, where now sits as Queen, the populous and commercial city of Cincinnati. His romantic narratives, combined with his manly heroism and high intelligence, won the heart of Charlotte Chambers, a young lady of fascinating manners, of finished accomplishments, and of great social attractions. Israel Ludlow, one of the noble band of Pioneers who settled in and near Cincinnati, in November, 1796, was married

to Charlotte Chambers, and she left her elegant home for a Western one, at Ludlow's Station, six miles from Fort Washington. Her varied accomplishments, her Christian virtues, the noble services she rendered to the forming civilization of the new country, and her unwearied benevolence, are fresh and fragrant in the memories of many living; and in Christian associations which send forth streams of sanctified intelligence.

That scene of plighted love in Chambersburgh was the first link in the chain of causes that brought Benjamin Chambers to this new field of enterprise. He surveyed this plot of ground in 1799, with other adjacent tracts, and it was patented to him and Lewis Davis by the Government, on the 21st of October, 1807, the Patent, bearing the signatures of Thomas Jefferson, President of the United States, and James Madison, Secretary of State. He built a double log cabin on the river bank, above the old cotton Factory, and in 1803 planted an apple and peach orchard, which for many years afforded abundant fruit to the pioneers and their descendants.

Mr. Chambers removed his family here in 1803, and remained till 1809, when he exchanged these lands for others owned by John James, in the vicinity of Lawrenceburgh. He was commissioned by the Continental Congress an ensign in the First Pennsylvania Regiment, in 1778, when not 15 years of age; and in 1779 was made Lieutenant, and was, from the date of his first Commission, in active service till the close of 1780. He was distinguished for gallant bearing on the field of battle, and his mature life by high intelligence and courtly manners. His society was agreeable and fascinating to all. He was twice married, and each time to the daughter of Presbyterian clergymen. His second wife was the daughter of the Rev. James Kemper, who was one of the first pastors of the First Presbyterian Church of Cincinnati. She was a lady of great beauty and charming manners, and their married life was notable for his devotion and for their mutual happiness. He became a Christian in early manhood, and attached himself to the Presbyterian Church. His religion, says his daughter, Mrs. Penn, of Missouri, he clung to with unwavering trust and faith; he was a diligent, reverential student of the Bible, and a rigid observer of the Sabbath. He was chosen an Elder in one of the first, if not the very first, churches established in the Upper Missouri, a place that he filled to the satisfaction of his brethren for the remainder of his days. The evils of intemperance on the frontier roused him to set his protest against the *then universal* habit of drinking ardent spirits, and he resolutely discarded the practice of either drinking himself or tempting others to do so. Sorrow and distress of every kind had his ready sympathy.

I will relate one characteristic anecdote: A poor minister in our church, not having the gift of preaching with much effect, was sent by the Synod through our wild country, in a small strong wagon, with Bibles, Tracts, etc., to sell to those who would buy, and give to those who would not.

house to crave a lodging for the night, and found himself welcomed as a friend. The morning was even more gloomy, and a fiercer wind made the traveler shiver as he turned to face it; my father called to him to stop and pulling off his overcoat would take no denial, and brother M. drove on his way rejoicing in a very comfortable addition to his suit of home spun. My mother soon discovered that my father was without his coat suspected—questioned—began to expostulate, when my father said, deprecatingly, "It is very cold, and I had no money to give the poor man to buy a coat." "No, nor to buy one for yourself neither," said mother. He answered quietly, "We have plenty of wood, and I can sit by the fire."

He was deeply interested in all the great benevolent enterprises of the day, particularly in the cause of Missions, both Foreign and Domestic. He died in Missouri, Saline county, in August, 1850, nearly 87 years of age.

What an honorable Christian record of the first Pioneer to Rising Sun!

In 1798, Samuel Fulton, and his father John Fulton, with their families, emigrated from Lancaster county, Pennsylvania. They bought their lands of Benjamin Chambers, near the corporate limits of the town, and which are yet owned by their descendants. During the revolution, in 1780 John Fulton and wife were carried into captivity by the Indians, their captivity continuing one year, having two of their children murdered by the Indians. In 1799 Benjamin Avey located on this spot, and bought of Benjamin Chambers the land on which is now the Maple-grove farm and beautiful homestead of David G. Rabb. In 1802 Thomas Fulton settled on the margin of Arnold's Creek, on the farm now owned by Thomas Nelson, where the Indians often encamped and held their councils. The Indians, in the first settlement of this region, were not troublesome. They sometimes created alarms, but committed no serious depredations.

Samuel Fulton, in the spring of 1798, built a cabin on the river bank near where the frame Factory now stands. The beautiful scenery of green and lofty hills, opening fields, lofty forest trees, and winding river, presented an enchanting picture to his family. He was a Pioneer of many excellent qualities. His daring exploits in hunting, simplicity of manners and integrity of character, secured the confidence of his neighbors and he was elected Colonel of the militia, and appointed by Gen. William H. Harrison, then Governor of the territory, Justice of the Peace. He was a Presbyterian by faith and profession, and opened his house for preaching. Rev. James Kemper, and Rev. David Riske who in 1810 married Charlotte Chambers, the widow of Israel Ludlow, for several years from 1804 to 1808, visited this place, and preached in the cabins of Benjamin Chambers and Samuel Fulton. Mr. Riske was an Associate Reformed Presbyterian minister, having charge of three congregations in the vicinity of Cincinnati, and died in 1818. The Fulton family were the ancestors

of numerous and respectable descendants, who still survive. Samuel Fulton died in August, 1849, aged 84 years.

In 1803 the emigration of the Brown families began. Little incidents start the waves of emigration. Ethan Allen Brown, a young man of intelligence and adventure, in company with his cousin, Captain John Brown, who afterwards settled in Kentucky, opposite North Bend, in 1803 set out for the West. At Brownsville, then called Red Stone, Pennsylvania, they purchased two flat-boat loads of flour, with which they went to New Orleans, and on their way stopped here and spied out this goodly land. Arriving at New Orleans, and not finding a market, they shipped on the vessel Rebecca, for Liverpool, England, whence they returned home to Baltimore in September. In 1803 Ethan Allen Brown, in accordance with his father's instruction, explored the Ohio and Mississippi rivers, and reported favorably of this spot. In the same year, 1803, he purchased of Benjamin Chambers the large tract of land, the homestead estate of the Brown family. His eldest brother, David Brown, emigrated the same year from South Carolina, and they, with the help of one or two of their Kentucky neighbors, cleared from four to six acres, on a part of which the homestead house now stands. Roger Brown, jr., came here in 1810, and the rest of the family in 1814. Under the culture of industrial art and taste, that forest land, still in the proprietorship of a worthy descendant, Henry Brown, has been transformed into a beautiful and tasteful "Parterre" farm. These families were intelligent, industrious and hospitable. They lived in the honorable respect of their neighbors, and died with the sorrow of the community.

Roger Brown, Sen., the progenitor of the Browns descendants, died in 1816, aged eighty-two years. The inscription on his tombstone declares that he was "beloved by his relatives, respected by his friends, an honest man, and a true republican."

Ethan Allen Brown rose to honorable distinction in the civil service of his country. The marble shaft over his remains bears the record of his life and character, and is as follows: "A man distinguished during a long life by devotion to his country. In the office of Judge of the Supreme Court, Governor of the State of Ohio, Senator of the United States, Commissioner of the United States Land Office, Envoy to Brazil; and more highly distinguished as one whose unblemished character, whose truthfulness and purity of heart and life reflected honor on offices which are supposed to confer honor on their incumbents; was born in Connecticut, in 1776, died, in Indianapolis, February 24th, 1852."

In the families of Archibald Moore, David Close, Peyton S. Symmes, and their descendants, the Browns have numerous and honorable representatives.

Pioneer history is one full of romantic and instructive incidents illustrative of early scenes and habits. The mode of conveyance in social isits, illustrates the fashion of pioneer locomotion. In the winter of

1805, Colonel Samuel Fulton made a large party for his neighbors. Benjamin Chambers, an invited guest, put his oxen to a large pirogue (a water-craft or dug-out), and with all his family, and a few of his neighbors in it, gave them a merry sleigh-ride to the party. This was a common conveyance during the season of sleighing. Quite a contrast to the splendid carriages and elegant sleighs now in common use.

The old orchard, above town, still a suggestive symbol of pioneer days and of advancing civilization, has a poetic romance to its history. For more than a half century it has stood as a favorite retreat on the bank of the river. Its summer foliage and shade afforded an enchanting spot for lovers to ramble and pour forth, in moonlight evenings, their mutual inspirations and vows. Hither the love-smitten descendants of the pioneers resorted, as nymphs of old to sylvan groves, and the orchard received the poetic cognomen of the "Lover's Retreat." What those ancient trees heard of the wooing and winning of hearts, are among the unwritten records of Rising Sun!

The historical era, from 1798 to 1814, was characteristic of pioneer society. A female pioneer of 1798, now a venerable lady of this city, Polly Covington, a daughter of Col. Fulton, says: "Those were right happy times; better than now; good neighbors, and confidence in each other." Another Pioneer, a gentleman of high character and intelligence, a son of the founder of Rising Sun, Dr. Basil James, says: "The manners of the early settlers were plain and simple, and their morals far excelled in excellence those of the present day." This view of pioneer society corresponds with what Charlotte Chambers Ludlow says of Cincinnati society in 1797: "The society consisted," says she, "of a small number of ladies, *united by the most perfect good-will and desire of mutual happiness.* The gentlemen were social and intelligent."

Those times and scenes of Pioneer life have a beautiful description in the following poem, written by a favorite Western poet, William D. Gallagher, and dedicated to the descendants of Israel Ludlow:

A song of the early times out West, and our green old forest homes,
Whose pleasant mem'ries, freshly yet across the bosom come!
A song for the free and gladsome life, in those early days we led,
With a teeming soil beneath our feet, and a smiling heaven o'erhead!
Oh! the waves of life danced merrily, and a joyous flow,
In the days when we were Pioneers, Fifty Years ago.

The hunt, the shot, the glorious chase, the captured elk or deer!
The camp, the big bright fire, and then the rich and wholesome cheer,
The sweet sound sleep, at dead of night, by our camp-fires blazing high,
Unbroken by the wolf's long howl, and the panther springing by!
Oh! merrily passed the time, despite our Indian foe,
In the days when we were Pioneers, Fifty Years ago.

We shunned not labor when 'twas due, we wrought with right good-will,
And for the homes we won for them, our children bless us still.

We liv'd not hermit lives, but oft in social converse met;
And fires of love were kindled then, that burn on warmly yet.
Oh! pleasantly the stream of life pursued its constant flow
In the days when we were Pioneers, Fifty Years ago.

We felt that we were fellow men; we felt we were a band
Sustain'd here in the wilderness, by Heaven's upholding hand.
And when the solemn Sabbath came, we gather'd in the wood,
And lifted up our hearts in prayer to God, the only God.
Our temples then were earth and sky; none others did we know
In the days when we were Pioneers, Fifty Years ago.

Our forest life was rough and rude, and dangers closed us round;
But here amid the green old trees, we freedom sought and found.
Oft through our dwellings wintry blasts would rush with shriek and moan,
We car'd not tho' they were but frail, we felt they were our own!
Oh! free and manly lives we led 'mid verdure or 'mid snow,
In the days when we were Pioneers, Fifty Years ago.

But now our course of life is short; and, as from day to day,
We're walking on from halting step, and fainting by the way,
Another land more bright than this, to our dim sight appears,
And on our way to it, we'll soon again be Pioneers!
Yet while we linger, we may all a backward glance still throw,
To the days when were Pioneers, Fifty Years ago.

THE TOWN OF RISING SUN

Dates its existence and location to the enterprise of the second era and class of pioneers. John James, an independent planter, of Frederic county, Maryland, emigrated to the West, in May, 1807, his family being conveyed in a flatboat from Redstone, and landed in Lawrenceburgh in June following. He remained at that point two years, when, for the purpose of educating his children, he removed to Cincinnati; where, after a residence of two years he removed to this place, December 25th, 1811, being but a few weeks after the famous battle of Tippecanoe, which occurred in September, 1811. In consequence of Indian hostilities, prevalent at that time, and the frequent alarms of the settlement, to allay the fears of the family, he removed them to Louisville, in May, 1812, one month previous to the declaration of war against Great Britain, while he and his eldest son, Pinckney, remained upon the ground. In the autumn of 1813, the family were brought back to this point, where nearly all his descendants now reside.

In the spring of 1814, on the 30th of May, John James laid out Rising Sun, in a dense forest, so that the age of the town is forty-two years. Mr. James, in order to promote the more rapid settlement of the town, gave all the lots on certain squares, except the corner lots, to emigrants, who would within one year erect a two-story log or frame house, with a brick or stone chimney, worth not less than two hundred dollars. He als

donated a lot to each religious denomination; also, the lot where the Graded School building is erected; also, in 1828, the lot on which the Seminary now stands, and the lots where the old cemetery is located. He was a liberal man, in all public enterprises, and was ambitious to found and build up a large and flourishing town. He died on the 27th of March, 1838, aged seventy-six years, and his wife, Martha James, July 21st, 1821, aged fifty-seven years. "God's Acre," which they gave as a burial-place for the dead, holds their mortal remains. They left, in their children and children's children, numerous descendants who occupy useful and honorable stations in society. Colonel Pinckney James, himself a Pioneer, was a man of talents, enterprise, enlarged views, and devoted himself to the prosperity of the place. He built two cotton and oollen factories, which for years were in successful operation, and gave employment to some seventy-five persons. He did much to advance the interests of the place. He studied law, in early youth, with Judge Burnet, of Cincinnati, and was a member of the legislature, for a number of years, from Dearborn county. He died on the 25th of December, 1851, universally lamented. Another son of the proprietor of the town, Basil James, M. D., still living, was one of the earlier physicians of the place, having studied medicine, under Dr. Daniel Drake, of Cincinnati. His zeal and success in promoting the cause of education in Rising Sun, are evidences of his intelligent public spirit and moral worth. Another son, Henry James, still living, also labored energetically to promote the interests of the place. He has built twenty-four dwelling-houses and three mills, in and near Rising Sun, opened and improved farms, and co-operated in the public improvements of the place.

In 1814 the first steamboat passed Rising Sun. It formerly had been a large barge, that made several voyages from Cincinnati to New Orleans, consuming eight months in the downward and upward trip. A rudely constructed engine was put into it, and thus furnished and fitted up, the steamer Independence plowed the waters of the Ohio and Mississippi rivers. Arriving at New Orleans, General Jackson, commander of the American forces, pressed it into service against the British; and, after the war in 1815, she began her upward trip, and arrived, after a voyage of four months, at Rising Sun, where she stopped for wood, but none could be obtained. John James furnished her with fence-rails for fuel, and agreed to take his pay in a passage to Cincinnati. He embarked, but such was the slow speed of the steamer, that when he got to North Bend he left the boat and walked to Cincinnati, arriving some twelve hours before the steamer.

During several years subsequent to the location of the town, the tide of emigration flowed into the place, and valuable and permanent citizens established themselves in business and professional pursuits. In 1813, Walter Smith and family, whose daughter is Mrs. Joshua Haines; and Jonah Smith. In 1814, Caleb Craft, Henry Weies, James A. Watton,

and their families. In 1815, Prince Athearn and family, Abel C. Pepper, Shadrach Hathaway, N. Miller and family, Joel Decoursey, M. McHeuston, and James Hayden. Mr. Hayden was the first regular physician; he studied medicine with Dr. Drake of Cincinnati, and first practiced medicine with Dr. Hagerman of Hamilton, Butler county. He married on the 27th of November, 1818, Harriet James, daughter of the proprietor, and died on the 8th of July, 1823. In 1816, Archibald Moore, and the twin brothers, Joshua and Mathias Haines, the latter of whom was for more than thirty years a popular physician, and is still living, the venerable and beloved patriarch of the profession, whose life and labors have blessed this whole region. Moses, Daniel and Philip Tapley, three brothers, emigrated in 1818. These emigrants, and the others previously noticed, were chiefly instrumental in giving prosperity and character to the town; they took a deep interest in founding and fostering schools, and in laying the foundations of steady and solid growth to the place. As venerable Pioneers, some, like aged trees left to tell of a former forest, still remain, to remind us of the times passed away, and their numerous descendants, filling useful stations in society, are honorable certificates of their own good influences and characters.

THE CIVIL HISTORY

Of Rising Sun deserves an historic record. The pioneers and subsequent settlers shared largely in civil honors. At different periods, dating from 1820 on till 1856, Joel Decoursey, Samuel Jelly, A. C. Pepper, Pinckney James, Wm. Lannius, John Tait, jr., Samuel F. Covington, Hazlett Dodd, John W. Spencer, George H. Haryman, and John J. Hayden, were members of the State Legislature. Col. A. C. Pepper served in the last war, and has been Indian Agent, United States Marshal for Indiana, and, in 1850, was a member of the State Convention to form the new Constitution, in which he bore a conspicuous part. In 1817, he went to Corydon, to obtain an act to organize a new county, so as to make Rising Sun the county seat. After nearly thirty years of effort on the part of the citizens, this act was passed on the 4th of January, 1843; and in December, 1844, the first Court was held in Rising Sun. A. C. Downey, a citizen of this place, and native of the county, has, for the last six years, presided as Judge of this Judicial District, with dignity and ability.

THE ERA OF CHRISTIAN CHURCHES

Begins in the year 1816. There is sweetness and comfort in the voice of a transient herald of the Gospel, that "bringeth good tidings of good, that publisheth salvation," that saith unto Zion, "thy God reigneth." Their silvery notes, echoing through the valleys and on the hill-tops of our pioneer settlements, inspire and encourage the fainting sheep in the wilderness; but society, in its fresh and plastic forms, need the permanent

institutions of Christianity to mold, sanctify, and place on a solid basis, the elements of growth and maturity.

This was early secured to Rising Sun. The Domestic Missionary Society of Connecticut, the oldest in America, commissioned Rev. Nathan B. Derrow as their Missionary to the Western States. He arrived in Rising Sun in the summer of 1816, and on the 15th of September, 1816, forty years ago this day, he organized the Presbyterian Church. The record is as follows :

Monday, Sept. 12th, A. D. 1816. The congregation of Rising Sun, in the State of Indiana, being met, agreeably to previous appointment, Nathan B. Derrow, Missionary, from Connecticut, Moderator, it was

Resolved, That it is expedient that a Church of the Presbyterian order be organized in this place, and that the congregation proceed now to the choice of three brethren for Elders of the Church. Accordingly, Messrs. James Stewart, William McCord, and Hugh Espey, jr., were duly elected, and having declared their acceptance, their ordination was assigned to take place next Sabbath.

Sabbath, Sept. 15th, 1816. After sermon, agreeably to the above appointment, Messrs. James Stewart, William McCord, and Hugh Espey, jr., were solemnly consecrated to the office of Elders in the Rising Sun congregation, and the Church is hereby declared to be organized according to Presbyterian order. All which is testified by me,

NATHAN B. DERROW, V. D. M.,
Missionary from Connecticut.

The Church was constituted in a frame school-house, that stood opposite to the Court-house, but which, in 1818, was burned down, a great calamity to the citizens. A Methodist class was organized in the same house in 1815, by Rev. David Sharpe; and thus the two leading denominations of the city had their birth in the same house, and about the same time—a fact suggestive of Christian union in practical cooperation for the advancement of a common Christianity.

Those who united in organizing the Presbyterian Church were: James Stewart, William McCord, Hugh Espey, jr., Samuel Fulton, Mary Fulton, Jane Fulton, Isabella McCord, Isabella Jelly, Prince Athearn, and Content Athearn. It was the desire of the congregation to secure the services of Mr. Derrow as pastor of the Church; and in order to induce his permanent settlement in the town, John James presented him with the lot on which Prince Athearn and family have resided so long; but Mr. Derrow never made this his home. He labored as a Missionary for a number of years in Indiana, and preached before the Legislature in Corydon in 1823–4. He was a laborious, useful minister, and had the entire confidence of all the people as a good man and a faithful preacher.

The ruling Elders were men of a solid cast of character, greatly respected for Christian integrity and their useful lives. As officers in the Church, they were faithful and active; uniformly, when the congregation had no

preaching, they read a sermon, and conducted the religious services of the Sabbath, and one or the other, always represented the Church in Presbytery. The corner-stones that God laid in the foundations of this spiritual building were solid and sound. All the original members have gone to their reward but Prince Athearn and his wife, who are to-day, as pioneers, permitted to mingle in this Christian Jubilee. It is the testimony of an intelligent observer, Col. A. C. Pepper, himself prominent in the early scenes of Rising Sun, and still an honored citizen, that "the standard of morality out of the Churches, and of piety in the Churches, was of a higher character then than now."

From the organization of the Church, and through a period of ten successive years, the congregation and town enjoyed the ministerial services of a number of venerable and able men. Rev. Joshua L. Wilson, D. D., for forty years pastor of the First Presbyterian Church of Cincinnati, preached in the summer of 1816, and in November, 1817, administered the sacrament and ordained Joseph Warnock as a ruling Elder. From 1817 to 1822, Rev. James Welch, Rev. James Duncan, Rev. William Dickey, Rev. John Lyle, from Kentucky, Rev. Daniel Hayden, Rev. John Campbell, father of the distinguished Alexander Campbell of Virginia, ministered the word and ordinances to the Church and people. They were men mighty in the Scriptures, and abundant in labors. Their sermons were solid and full of Biblical doctrines and spiritual nourishment, and, like the old Scotch sermons, were good in *length*, as well as broad and deep in thought. In those days, when there was a famine in the land, not a famine of bread, nor a thirst for water, but of *hearing* the word of the Lord, the people, unlike those of the present day, would sit and hear those men of God three solid hours, and not grow weary.

Rev. James Duncan was employed for a year or two, as stated supply, a fourth part of his time. He labored in the work of the Ministry till his death, in 1828. He died at Hart's Mill, in Dearborn County, and was buried by the private charity of James Wilson, a venerable Christian man and Elder of the other Presbyterian Church, now dead. Thus is it, that often the Minister wears out his life in labors of love, and dies without even a sufficiency of means for the rites of sepulture.

From 1822 to 1828, the congregation were without the stated means of grace. The little flock was occasionally fed by visiting ministers. Rev. Robert B. Dobbins, David Root, Thomas Thomas, Rufus Spaulding, Artemas Bullard, Ralph Cushman, James E. Johnson were the Ministers who were here, at different periods, preaching on the Sabbath, administering the communion, and encouraging the Church. They were all men eminent in piety, learning, and in efforts to build up the Kingdom of Christ in the Western States.

Rev. Mr. Thomas, and John Thompson, a venerable octogenarian Minister, still living in Crawfordsville, organized the Zoar Presbyterian Church, in Switzerland County. Mr. Thomas visited the churches in

this region by appointment of Presbytery, and was an able and learned biblical scholar, and a most laborious servant of God. He was an Englishman by birth, an American from preference, and a ripe Christian, by the grace of God. He could wield the keen edge of wit and satire most dextrously. In giving his counsels to this Church, he told them, humorously, "by no means to get an unmarried young man for their pastor; for," said he, "if you get such a minister, many of the young ladies will join the Church, and, when he does get married, most of them will fall from grace."

In the year 1828, dates an important and interesting era in the religious and educational history of the Church and town. The true and stately growth of society progresses only under the combined agencies of Christianity and education. They are the chief corner-stones on which the durable and ornate structure of human society must rest and rise. Intellectual expansion, moral culture, the elegant refinements of social life, and all the grander issues of true religion flow from the creative power of Christian truth and sanctified education.

This view was in harmony with the convictions of a large and influential portion of the citizens of Rising Sun; and, in 1828, they projected and executed a plan for an institution of learning of a high order. In the spring of 1828, Rev. Lucius Alden, a Missionary from Massachusetts, came West. He located first in Aurora, years before a Presbyterian Church was organized in that flourishing town, and preached regularly in Aurora, in Randolph Township, and Ceaser Creek Township. Mr. Alden was urged to remove to Rising Sun, and take charge of the Church and the contemplated seminary. He consented, and entered upon his joint duties as pastor and teacher in the autumn of 1828; the seminary, in the meantime, having been erected by the enterprise of the citizens. In his first report to the American Home Missionary Society, he says: "A number of the members of our congregation have recently united in erecting a commodious edifice of brick, forty by twenty, and two stories high, to be occupied as a seminary of learning. It is situated in Rising Sun, a village in Randolph Township, on the Ohio river, containing between 300 and 400 inhabitants."

This seminary has been a fountain of intelligence and good influences to this and other places. Many of the most useful and active young men and ladies of this place were here educated and fitted for the duties of life. It has been under the administration of some of the most successful educators and ministers of the age and country. Rev. L. Alden, Ebenezer N. Elliott, Thomas E. Thomas, D. D., Rev. B. F. Clark, Rev. Joseph Porter, missionary to India, Rev. Colin McKinney, Daniel D. Pratt, a distinguished lawyer of Logansport, who married the eldest daughter of Col. Pinckney James, William P. White, from Massachusetts, now one of the principal merchants of this place, Rev. Mr. Barwick, of the Methodist Church, Rev. William H. Moore, a son of a pioneer and former

pastor, of the other Presbyterian Church and others, were Principals of the Seminary, and shared in the work of educating the youth of this city. This seminary was a school for both sexes from 1828 till 1854, when it was purchased by the Trustees of the Presbyterian Church, and refitted and furnished for a female seminary of the highest grade. Under the able superintendence of Miss Anna R. Fitch (now Mrs. David G. Rabb), the school became prosperous, and its character established at home and abroad. The good accomplished by that Seminary, during nearly thirty years of existence, is incalculable.

Mr. Alden continued to labor as pastor and teacher until the beginning of the year 1832. He preached every alternate Sabbath to this and the Hopewell congregation in Ripley County, a distance of fifteen miles, which he generally walked. He was a laborious and a successful workman. In 1829, he reported 25 Sabbath-schools, 2,000 scholars; 18 Sabbath-school libraries in Dearborn and parts of Switzerland and Ripley Counties; also Bible classes, two Bible societies, and a county temperance society. In 1830, he reported 30 added to the Hopewell Church; a Bible and Tract Society organized, 18 Sabbath-schools, with 1,068 scholars, and 2,500 volumes in libraries. As a faithful minister and a Christian educator his labors and influence have been effective in extensive good to all the highest interests of Rising Sun and vicinity. He still lives in Massachusetts, and is engaged in the noble work of Christian education and the ministry.

In October, 1831, Rev. William Lewis became the pastor of Rising Sun and Hopewell churches. An event of great importance took place during his pastorate. Hitherto the congregation had no house in which to worship. The Ark of God, as of old, was moved from place to place, this little tribe of Israel following it whithersoever it was carried,—into school-houses, shops, private houses, in the woods, and sometimes into the Methodist chapel. It needed a resting-place. Rev. Mr. Lewis and a few faithful co-laborers said, "We will arise and build." God blessed their efforts, and, in 1832, this plain and comfortable structure, sixty by forty, was erected, made ready for the public worship of God, and on the 22d of February, 1834, it was formally and solemnly dedicated to God, and here the Ark of the Covenant has rested ever since.

His pastorate was blessed and eminently useful. Bible classes, Sabbath-schools, Temperance, Educational, Bible and Tract societies were vigorously prosecuted, and a large number added to the churches. On the 13th of June, 1832, he ordained John Lareu and Philemon P. Baldwin, ruling Elders, and on the 27th of October, 1833, David Fisher and John McKnight to the same office, John H. Scott and William H. McGuffey, Professors in Miami University, assisting in the service. In 1834, February 22d, the session passed the following resolution: "That we will hereafter receive no person to our communion who will not agree to abstain from the use of ardent spirits, except as a medicine."

In the autumn of 1834, Mr. Lewis removed to Dartown, Butler county, Ohio, and took charge of a small Presbyterian Church, formed from the fruits of a gracious revival that followed from a Sabbath-school and a prayer-meeting sustained in a school-house, in a dense forest, between Dartown and Oxford, by the author of this discourse and a fellow-student from Alabama, while pursuing our collegiate studies at Oxford, in 1831 and 1832. How striking and instructive are the Providences of God. Mr. Lewis leaves the Rising Sun Church to watch over the tender vine at Dartown, and after the lapse of 10 years, that then young disciple becomes the pastor of the flock left by Mr. Lewis. On the 15th April, 1834, he put this record on the session book: "The relation sustained by the Rev. Wm. Lewis, to this Church, as stated supply, is this day dissolved, after a pleasant, and we trust, profitable existence of two and a half years. May the blessings of heaven rest on this precious flock." After a short sojourn with the Church at Dartown, he returned to Rising Sun, where he remained till 1836, engaged in laboring for the Teachers' Seminary.

He left this place in 1836, with consumption upon him, and reached the parental home, at Throopville, New York, where he died. His monument bears this inscription:

"Rev. William Lewis, jr.,—after his course of preparatory studies in Williams' College and Auburn Theological Seminary, and successfully devoting himself to the cause of Education, Temperance and Piety, in Canada, New York, Indiana and Ohio,—went home to God, 4th of April, 1838, aged 36 years. From the Bible Class his interest in religion began; his faith and character were formed on the Bible, and he went down into the dark valley, saying, 'All is light.' He toiled here in faith and tears, but he heard the 'Well done, good and faithful servant,' and entered into the joy of his Lord."

His wife was a sister of Dr. Elias Cornelius, whose praise is in all the churches. She died in this city on the 13th of July, 1835, and her grave is in the city cemetery. "Mary Lewis," says her most intimate friend Mrs. Dr. Haines, "was ardently pious, zealous for the advancement of the cause of her Redeemer, and untiring in her efforts to assist her husband in his arduous duties. She possessed in a remarkable degree the faculty of prompting and leading others to exert themselves in acts of systematic benevolence. She was in every respect a Christian lady."

In 1836 an effort was made to establish in this place an institution of learning, called the Indiana Teachers' Seminary. The Rev. William Twining, a gentleman of means and of enlarged benevolence, from the East, began the enterprise, first at Madison; but in March, 1836, the Seminary was re-located at Rising Sun. The library, apparatus, and other property belonging to the institution were removed, and the school ordered to be opened on the second Monday of April, 1836. Rev. William Lewis, as agent of the trustees, visited the East, and collected $500 in cash, and some 200 volumes of miscellaneous books. The trustees were Mathias

Haines, Basil James, Pinckney James, William Lannius, Abel C. Pepper, and Shadrach Hathaway. On the 13th of September, 1837, the Teachers' Seminary was indefinately suspended, and on the 4th of December, 1838, the property was ordered to be donated to the Rising Sun Seminary, except that part of the library which was strictly theological, which was donated to the Presbyterian Church, for a Church library.

On the 18th of July, 1835, Rev. Charles L. Bartlett was called to the charge of the congregation. Two important events occurred during his administration; the first was a colony from the Church, to form the Presbyterian Pleasant Ridge Church. "According to the wish of those members of Rising Sun Presbyterian Church living in the country, and the instructions of Oxford Presbytery, a new Presbyterian Church was organized, April 23, 1836, by Rev. William Lewis and Charles L. Bartlett." It was organized in Isaac Clark's barn, near where the brick Presbyterian Church now stands.

The second event was one of tender interest and importance. Harriet Athearn, daughter of the venerable Christian parents who are here to-day, was married to Joseph Porter, in this church, on Sabbath evening the 24th of September, 1835. They became Missionaries to Northern India, under the patronage of the Assembly's Board of Missions, and sailed from Philadelphia on the 25th of November, 1835, in the ship Charles Wharton, bound for Calcutta. During the voyage, of eight months, a remarkable revival occurred, in which the captain and some twenty sailors were converted. February 9th, 1836, Mrs. Porter makes this record in her journal: "Latitude 38° 39′ South, Longitude 66° 56′ West. The good work is progressing! O that the Lord would carry it on until every soul on board this ship shall be engaged in His service! It is quite calm, but we have no wish to go forward while the gales of the Spirit are blowing. O that I could have such good news from my beloved Rising Sun, that there was a revival of religion there!"

They arrived in Calcutta in June, 1836, and from that city she writes to her parents: "I do not regret leaving my home and friends, for I left them to do my Master's service. We are sojourning in the house in which good old Dr. Cary lived and died, and in the room in which he used to study. We visited his tomb, and also his garden. There he spent his hours of meditation. It is a beautiful place. The garden and the grounds around the cottage and house of Dr. Cary are kept in repair out of respect to his memory." Mr. and Mrs. Porter were stationed in Lodiana, Northern India, where they passed from missionary labors to their reward in heaven. Mrs. Porter died on the 10th of March, 1842, and Mr. Porter on the 21st of November, 1853. They left two sons, one of whom is an active young member of this church and Sabbath-school.

During Mr. Bartlett's pastorate, the record of the Church has the following resolutions: "At a meeting of the members of the Presbyterian Church of this place, Jan. 13, 1837, it was unanimously resolved, That it is mor-

rally wrong for any member of the Church to allow their children to attend a dancing-school." And on the 26th of January, 1837, the Session resolved, "That in the opinion of this Session, no person ought to be hereafter admitted as a teacher in the Sabbath-school connected with this Church who is a member of a dancing-school."

In August, 1838, James F. Clark became the pastor. It was during his connection with the congregation that the division in the Presbyterian Church, in the United States, transpired. The Session of this Church, on the 8th of July, 1839, recorded the following preamble and resolution: "Whereas, it is desirable that this Church, under present circumstances, belong to one or the other divisions, permanently; and as the Church has ever been, and still is (as is believed) by sentiment and interest attached to that division called the Constitutional division; therefore,

"*Resolved*, That we recognize the Presbytery of Cincinnati as the Judicatory to which we belong, and in which we will act, according to the act of the Synod of Cincinnati, which united Oxford and Cincinnati Presbyteries under the name of Cincinnati Presbytery." David Fisher, an Elder, dissented from this resolution.

On the 22nd of April, 1840, the wife of Rev. Mr. Clarke died, and was buried in the city cemetery. She was a lady of a highly cultivated mind, gentle in her deportment, and beloved by all who knew her.

From September, 1840, till July, 1841, the Church had no regular preaching. Rev. D. Howe Allen, D. D., now president of Lane Theological Seminary, and whose influence and labors have exerted a permanent and extensive good throughout our Western churches, and on Christian education, preached in Rising Sun, in March, 1841, and ordained John T. Whitlock and Robt. G. Yonge as ruling Elders in the Church.

On the 27th of July, 1841, the Church elected Rev. James Adger pastor. Madison Presbytery met in the Presbyterian church of Rising Sun on the 15th of September, 1841, and on the evening of the next day James Adger was ordained and installed. Rev. James M. Dickey preached the sermon; Rev. James E. Johnson gave the charge to the pastor; Rev. James Morrison the charge to people. On the 11th of November, 1842, one year and two months after Mr. Adger's installation, the pastoral relation was dissolved. Mr. Adger is the only installed Pastor the Church has had during its forty years existence.

Rev. James Brownlee labored as stated supply from January, 1843, till January, 1844. Two other ministers deserve a record in this historical sketch; James M. Dickey was a veteran pioneer minister and missionary in Indiana. For nearly fo ty years he labored in the work of the ministry, preaching to scattered sheep in the wilderness, and organizing Churches. He was an eminently useful and holy man, and the Presbyterian Church, and our common Christianity in Indiana, are greatly indebted to him for their enlargement and influence. He was a sound Biblical scholar and preacher, a safe counselor and guide in all ecclesias-

tical matters, and a holy, devoted man of God. He was venerated and beloved by his co-presbyters, among whom he always sat at every Presbytery and Synod, and by his congregation at New Washington, over which he was the faithful pastor for 28 years. Father Dickey often visited this Church, to bless and encourage it by his prayers and preaching. He died at New Washington, Clark county, Indiana, in 1850.

Another still living can, from twenty-five years of ministerial labor in the West, claim to be a pioneer and a father in the churches of Indiana. His labors in this and the State of Ohio have been greatly blessed, and "his praise is in all the churches." He has watched over this church with prayerful solicitude, and in its destitution has labored perseveringly to obtain it good pastors. Rev. Henry Little, for twenty-five years Agent of the American Home Missionary Society, we welcome you, honored brother, to this Fortieth Anniversary Jubilee. May you witness many such scenes in churches planted and watered by your care; and when you go to Heaven, you will wear a bright crown, and meet multitudes from these Western Churches who shall be your joy and crown of rejoicing.

The first Sabbath of April, 1844, B. F. Morris occupied the pulpit; He came to supply the Church for a single Sabbath, without any expectation of becoming its pastor. An entire stranger to all, he preached to a small congregation, and after service, an Elder was asked who sent that man here—God, was the answer, to be our minister. That interview resulted in Mr. Morris being called to the pastorate of the Church, which continued twelve years and six months, when, on the second Sabbath of October, 1856, he voluntarily resigned, and removed to Connersville, Indiana.

During his pastorate, much was done to give extension and permanency to the influence and usefulness of the Church. The house of worship was refitted; the brick parsonage (the lot having been given by Rev. William Twining), was completed; a seminary was established, and an increase of a more liberal consecration of means to carry forward the institutions of the Church and of Christianity. Better than all, God was with the Church by his Spirit, and several revivals were enjoyed.

In February, 1845, for twenty-five consecutive days, a series of meetings were held, two each day, which resulted in the hopeful conversion of some twenty souls, and in greatly quickening the Church. Rev. Richard De Forest, an Evangelist from Rochester, New York, aided the pastor in this important work. In February, 1846, a series of meetings, continuing ten days, resulted in the conversion of some fifteen souls, among whom were some prominent citizens of the place. In 1846, Mathias Haines and George Beatty were ordained Elders. In December, 1855, a series of meetings continued all that month, and over the first Sabbath of January, which were greatly blessed of God, in the conversion of more than twenty souls. Rev. W. W. Atterbury, pastor of the Presbyterian Church at Madison, by his labors and faithful preaching gave essential aid in securing the import-

ant results of this revival. Its scenes will be remembered by all who mingled in them.

During the pastorate of Mr. Morris, eighty-one were received on a public profession of their faith, and twenty-one by letter. Some are here to-day, giving the key note to this Jubilee; others have entered into the rest of Heaven. The influence of the Church has extended on different and distant parts of the country. Kentucky, Missouri, Kansas, Iowa, Ohio, Indiana, California and India, have received Christian families and laborers from this Church, to enrich and bless them. A handful of corn has shaken with the fruits of Lebanon.

Since the organization of the Church, there have been received 276 members; 111 by letter, and 165 by examination; the present number is ninety-two.

The officers of the Church have been as follows:

TRUSTEES.

Mathias Haines,	Samuel Jelly,	John McKnight,
William Lanius,	George Beatty,	Henry James,
Robert G. Yonge,	John T. Whitlock,	Israel Loring,
Israel Evans,	D. G. Rabb,	William T. Pepper,
	Hugh Espey.	

ELDERS.

Names.	*When Elected.*	*Names.*	*When Elected.*
James Stewart,	1816	Joseph Warnock,	1817
William McCord,	1816	John Lareu,	1832
Hugh Espey, Jr.,	1816	Philemon P. Baldwin,	1832
David Fisher,	1833	Robert G. Yonge,	1841
John McKnight,	1833	John T. Whitlock,	1841
Mathias Haines,	1846	George Beatty,	1846

The Synod of Indiana, numbering about sixty ministers and seventy Churches, held its annual session with this Church in October, 1854. It was a season of profitable interest to the congregation and the citizens.

The Christian history of Rising Sun marks some special days of unusual religious interest. The annual Thanksgiving Festival has been, for the past thirteen years, generally observed by a union meeting among the churches for worship, and by family and social reunions. During the visitation of the Cholera, in 1849, President Taylor recommended Friday, the 3d of August, as a day of fasting and prayer. It was universally observed by the Churches and citizens of this place. All business houses were closed, and a union service held in the Methodist Church. The religious feeling was deep and fervent; and while adjacent towns were severely scourged, the pestilence passed entirely over this place.

THE CHRISTIAN JUBILEE,

Commemorative of the Fortieth Anniversary of the Church, took place on Monday, the 15th of September, 1856. It was a scene of great interest and enjoyment. The pioneers of the city and vicinity and the Presbyterian congregation, in reunion with former members, and many from the different congregations, united in the festivities. A number of ministers were also present, to add interest to the Jubilee: Henry Little, Agent of the A. H. M. S.; H. A. Tracy, District Secretary of the A. B. C. F. M.; W. W. Atterbury, of Madison; H. Wason, of Vevay; John C. Bonham, of Allensville; F. E. Sheldon, of Zoar; A. W. Freeman, of Aurora; Father Collard and John Lewis, local ministers of the Methodist Church. The Church edifice was handsomely decorated with evergreens and appropriate mottoes, and filled with a crowded audience to listen to this Historical Discourse. A Pioneer, Mr. Basil James, in giving a description of the Jubilee, in the city paper, says: "It will be remembered with joy and unspeakable satisfaction by all who had the pleasure of participating in that happy event. It was the happiest assemblage that was ever congregated upon the ground. It was not a sectional gathering, for many of our friends were with us from abroad. It was not a sectarian meeting, for various religious denominations and all political parties were represented. It was, indeed, a *Reunion Meeting*, where every heart leaped with joy, and every bosom swelled with emotion. The number present at the Parsonage, in the afternoon and evening, must have reached into hundreds. And then the interchange of sentiment, not only in social chit-chat, but as expressed in peals of varied eloquence that fell upon the assemblage with electric power, the sweet music supplied by a group of blushing young ladies in the open air, the social mingling of the aged with the young, and the merry laugh, indicative of the forgetfulness of worldly cares, all combined to sweeten the hours, and to heighten the enjoyment of every soul present." Around the festive board, addresses were made by Dr. Jeremiah Brower, of Lawrenceburgh, Rev. Henry Little, of Madison, Col. A. C. Pepper, Dr. Mathias Haines, Dr. Basil James, and others, which, in their historical reminiscences and incidents were thrillingly interesting and instructive.

In the church, at the close of the Discourse, the congregation, led by the choir, rose and sang the following appropriate Ode, composed by Miss Caroline Campbell, a member of the Church, which a committee solicited for publication with the Discourse:

AN ODE

For the Fortieth Anniversary of the Presbyterian Church, Rising Sun, Ind., September 15th, 1856.

As travelers on the hill-top pause,
The winding path review,
We progress note in Zion's cause,
And then our way pursue.

Two scores of years have passed since first
God's people here were met;
And joined in mutual covenant,
His church's altars set.

The vine was planted by God's hand,
And watered by His grace,
And by His power and love sustained,
Hath blossomed to His praise.

Many have come within this fold,
Of such as shall be saved,
And now are tasting joys untold,
In realms beyond the grave.

Alone of all that early band,
One aged, pious pair,
To-day around these altars stand,
To join with us in prayer.

How swift have fled the passing years!
And as we scan them o'er,
God's crowning grace round each appears,
Increasing every hour.

With thankful hearts to-day we meet;
Friends happy reunite;
Fit types of that communion sweet,
In realms of endless light.

Kind Shepherd, cherish still thy flock,
To each thy grace impart;
More zealously to do thy work,
Encourage every heart.

When earthly unions have an end,
Pastor and people all
Shall meet where joys forever blend,
And sorrows never fall.

In reaching the results which this Fortieth Anniversary commemorates, three agencies deserve an honorable and special record.

FEMALE INFLUENCE,

Faith, and piety are the creative agencies in all that gives grace and beauty to social life, or progress and strength to Christian churches. The history of this Church bears noble testimony to the fidelity of female piety, in clinging with unfaltering faith to its interests, and laboring for its enlargement. In the female prayer-meetings continued for twenty-five years; in the varied forms of benevolent organizations and efforts, and in the constant encouragement given to the pastors, this Church and place are largely indebted to female piety. The church edifice and the parson-

age were liberally aided in their completion by means furnished by special efforts of the ladies of the congregation. Without their co-operation, these material structures, nor this spiritual Zion, would not have risen to the glory and praise of God, nor for good to all the various interests of the Church at large.

The literature of the country and of Christian benevolence has also been enriched by the genius and writings of some of the ladies of the town. Their high intelligence and sanctified influence have imparted an elevated tone to society, and exerted a genial and molding power on all the interests of the place.

THE SABBATH-SCHOOL ENTERPRISE

Has been the second chief agency in the work of moral culture, and of spiritual progress. In this congregation there has been, for the past thirty years, a praiseworthy appreciation of the importance and benefits of the institution that takes care of the children and youth of our land. As early as 1823, a Sabbath-school was organized in the Church under the superintendence of Philemon P. Baldwin, and in which Col. A. C. Pepper, Major Samuel Jelley, Shadrach Hathaway, and other leading citizens, were teachers. It has grown in interest and numbers, and multiplied its good fruits with every succeeding year. The effective force and strength of the congregation have come from the Sabbath-school. Of the one hundred and one who have been added to the Church since April, 1844, seventy-six of them have been trained in the Sabbath-school. Its results have been beneficent and extensive, on the Church, on home, and on the general interests of society and the Country.

THE BIBLE SOCIETY

Was formed in 1817, by Rev. Mr. Derrow, in the house of Major Jelly, and has been vigorously sustained by the co-operative efforts of all the Christian denominations of the place. It has, at regular periods, explored the town and county, and supplied the destitution, and thus kept the Bible in every family, as the corner-stone in the structure of all society.

In the spring of 1831, the first organization in this place to promote the great Temperance cause, was effected through the labors of Rev. Lucius Alden. He circulated a pledge, obtained a large number of names, —four-fifths of whom were females,—and thus put into existence the first organized effort to suppress intemperance. Each succeeding pastor, in union w th the pastors of other churches, was active in pushing onward the Temperance reformation. The labor of the various Churches in this great moral reform movement has been mainly instrumental in procuring you our pre-eminence as a community distinguished for temperance and its kindred virtues.

In January, 1833, a Tract Society was organized in the Church by Rev. Moses H. Wilder, Agent of the American Tract Society. Rev. William

Lewis was President, and the Elders were officers and distributors. The object of this organization was "To promote the interests of evangelical religion and sound morality, and the circulation of religious tracts." After the first month, the female members of the Church engaged in the work, and the tracts were, generally, thankfully received.

Here it is appropriate to pay a tribute to the Christian influence of one who has done much for the cause of Christian Churches and benevolence. His scholarly attainments, wealth, and labors were consecrated to the Redeemer. The Bible, Tract, Education, Sunday School, Seaman's Friend Societies, and various institutions of learning, and the poor, received from him liberal and constant aid. Regarding himself as a steward of God, he gave from principle and without any ostentation. Though a Presbyterian, he built a comfortable church on his farm, on the banks of the Ohio, six miles below Rising Sun, where various evangelical denominations worshiped, and which was the means of extensive and lasting good to the neighborhood. Here and in other parts of the county, and the world, he went about doing good. If the widow's mite was recorded in the imperishable records of sacred annals, it is appropriate and right that the name, and Christian labors and influence of Mr. Ralph Turner should have an honorable place in this Historical Discourse.

This Historical Review

Has its suggestive lessons, impressed by the commemorative services of this Christian jubilee.

1. It presents the practical nature and workings of the Presbyterian Church, the fruitage of which has passed before us in the review of the forty years which the Lord has led the Church. We propose not to magnify the Presbyterian system of doctrines and government. Let forty years of existence and ceaseless activity, attest the noble nature and forces of Presbyterianism here, and its adaptation and effectiveness in building up all the true interests that enter into the noble structure of society. Her bulwark of Biblical doctrines; the philosophical harmony with which she blends Divine sovereignty and human activities; the republican structure of her ecclesiastical government; her co-operative sympathies and Christian labors with other Churches; her noble purposes to extend and establish every where the institutions of Christian education; her care of the children of the Covenant; her labors to create and extend the blessings of civil liberty, and the rights of conscience, and her practical success in the spiritual kingdom of God, to prepare men for the grander activities of eternity; all demonstrate the nature and value of a Presbyterian organization to create, expand, vitalize, direct and make effective the elements that give progress, order, ornate beauty, and solid strength to the structure of all society, and to save the souls of men.

2. This review developes and demonstrates the origin and growth of all the Humanitarian interests of society. It is not in the opulence of ma-

terial elements, but the moral and spiritual means that are in the Christian Church. The life, power, and the achievements of all that is good or great in society, are in the forces of the Christian system, made practical by the Christian Church. "*Glorious things are spoken of thee, O City of God. All my springs are in thee. Out of Zion, the perfection of beauty, God shineth.*"

3. This review is a grateful remembrance of the goodness and care of a covenant God. To you, brethren, to all our fellow-citizens, there is a meaning in our motto: "These forty years the Lord thy God hath been with thee: thou hast lacked nothing." The good-will and the constant blessings of Him who dwelt in the Bush, have ever been with you these forty years, and in the midst of this Christian Jubilee, all of you can gratefully erect a memorial of gratitude and on it inscribe, "EBENEZER! HITHERTO HATH THE LORD HELPED US."

4. How impressively are we to-day reminded of the toils, patient perseverance, and faith necessary to establish, on a permanent basis, a Christian Church! How many able and faithful ministers of God have been sent among you! How many sermons have been preached! How many prayers offered! How much means expended! How much faith, labor, anxiety and watching have been put forth to establish among you this, and the other Christian Churches of the city! and done without the hope of earthly reward. All those godly ministers came, not to seek honor or wealth, or worldly ease, but to plant, water, and make fruitful in faith and works this Zion of our God. It is planted on the Rock of Ages, and will stand to all coming generations, as a monument of the labors of Christians, and as a fountain of rich blessings to all who are to succeed you in this city and region.

5. This review inspires hope for the future. God, who hath led you the past forty years, will lead and keep all the interests of this Church for the next forty years, and on through coming time. "*He is the same yesterday, to-day, and forever.*" "I will never leave thee nor forsake thee." What results will be evolved in the next forty years! Who will be here to witness them! Nearly all who have participated in the scenes of this Anniversary will have gone to the grave, and a new generation will have risen in your places. Yet faith in God, and the results of the past, assure you that when you shall be sleeping with your fathers, Christian churches and schools, and all the agencies of Christian civilization, will be *here* producing richer and more extensive results in the future than in the past.

6. The closing lesson touchingly impresses us, with the ravages that time and death have made in your midst. All the first band of pioneers have passed away. Not one lingers to tell us of the times "fifty years ago." Chambers, Avey, the Fultons, the Browns, and all their contemporaries, are dead! How many, too, of the later class of pioneers are gone, James, the proprietor, his wife, and eldest son Pinckney, Decoursey, Miller, Craft, Hayden, Moses Tapley, and others have passed away!

The Church, too, has been thinned by death. Stewart, McCord, Espey, Baldwin, Warnock, Lareu, and their wives, have ceased to labor in the Church below. Isabella Jelly, Mary, James and Samuel Fulton, Mary Reeder, Sarah Morrison, Susan Morrison, Sarah Miller, Noah Miller, Martha James, Elizabeth Clarke, Eleanor McKnight, Betsey Hastings, Lydia Loring, Hannah Mead, Mary Gibson, Jane Walker, John Yonge, sen., Emma L. Yonge, Eleanor Marble, Margaret H. Rabb, are dead! besides many others once connected with the Church.

Ministers, too, have fallen. Of those who ministered to this Church during the last forty years, Wilson, Duncan, Welch, James M. Dickey, Lyle, Hayden, Campbell, Craig, Dobbins, Thomas, Cushman, Bullard, Lewis, and the pioneer ministers, Kemper and Riske, have all gone to their reward.

These memorials of the dead show the instructive fact, that "one generation goeth and another cometh." "Our fathers where are they? And the prophets do they live forever?" Let us remember how short time is, and when we close life, hear the "Well done," and enter into the joy of our Lord.

> "We live in deeds, not years; in thoughts, not breath;
> In feelings, not in figures on a dial—
> We should count time by heart throbs. He most lives
> Who thinks most, feels the noblest, acts the best."

Fellow citizens and Brethren! from unselfish motives these interesting annals of the pioneer history of Rising Sun, and of the Presbyterian Church, have been gathered and woven into this narrative. I feel a grateful pleasure that, through a kind Providence, I have been permitted to preserve these memorials from oblivion, and to transmit, to a coming age, the men and the scenes of the generation who first laid the foundation of this place and region. May you and your children continue to build on these foundations, and finish a superstructure worthy of Christianity and your country; and may you all have a perfect and an eternal Christian Jubilee in heaven. AMEN.

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APPENDIX.

ARTICLES OF FAITH, AS ADOPTED AND RECORDED BY THE SESSION OF THE CHURCH, READ AND ASSENTED TO ON THE RECEPTION OF MEMBERS.

ARTICLE I. We, as a church, believe that Jehovah, the true and eternal God, who made, supports and governs the world, is perfect in natural and moral excellence, and that he exists in three persons, the Father, the Son and the Holy Ghost, who possess the same nature, and are equal in every divine perfection.

ART. II. We believe that the scriptures of the Old and New Testament were written by holy men, as they were moved by the Holy Ghost, and are the only infallible rule of doctrine and duty.

ART. III. We believe that God has made all things for himself, that known unto him are all his works from the beginning, and that he governs all things according to the counsel of his own will.

ART. IV. We believe that men are immortal and accountable; that the law of God is perfect, and his government just and good; and that all rational beings are bound to approve, love and obey them.

ART. V. We believe that in consequence of the apostacy of Adam, sin and misery have been introduced into the world, and that all men, unless renewed by the Holy Spirit, are destitute of holiness, and under the curse of the divine law.

ART. VI. We believe that the Lord Jesus Christ assumed the nature of man, and by his mediation and death on the cross, made atonement for the sins of the world.

ART. VII. We believe that men *may* accept of the offers of salvation freely made in the Gospel; but that no one *will* do this, except he be drawn by the Father.

ART. VIII. We believe that those who are finally saved, will owe their salvation to the mere sovereign mercy of God, in Christ Jesus, through repentance and faith in him, and not to any works of righteousness which they have done.

ART. IX. We believe that a conscientious discharge of the various duties, which we owe to God, to our fellow men, and to ourselves, as enjoined in the Gospel, is not only constantly binding on every Christian, but affords to himself and to the world the only decisive evidence of his interest in the Redeemer.

ART. X. We believe that any number of Christians duly organized, constitute a Church of Christ, the special ordinances of which are baptism and the Lord's supper.

ART. XI. We believe that all mankind must hereafter appear before the judgment seat of Christ, to receive a just and final retribution, according to the deeds done in the body; and that the wicked will be sent away into everlasting punishment, and the righteous received into eternal life.

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